l: Raswan, T-3 (1913-35) 1947 MD4 Rwala MD4

VII

Death in the Desert

FARIS AND HIS band marched along in high spirits. The sky was blue, the earth a verdant green, the scented air full of sunshine; and from horizon to horizon stretched the wilderness in one unbroken expanse.

At times one lost the sense of progress. Were we standing still? Riding in a circle?—so unchanging was the landscape. Yet one never tired of it, nor could one have enough of this exhilarating motion.

Steppe, desert, rising and falling imperceptibly; ridge hardly distinguishable from valley; except, perhaps, that the valley still glistened a little from the last shower and showed a more vigorous touch of fresh green.

Three days we thus journeyed. For three days no tents, no herds; nothing but the empty wilderness under the serene sky; now gay with herbage, now grim with gravel, stones, and lava.

On the fourth day, from the edge of a steep escarpment, as from a sea-cliff, we suddenly saw spread before our eyes the Wadi Sirhan, here immensely wide. A medley of chalk-coloured banks rising from lime rock, stony plains, salt marshes, sand dunes, grey shrubs, tablelands, deep-furrowed, loamy beds of rain torrents, called *wudian*, covered with black rubble.

Towards the evening of the next day we reached Mayku', an old watering-place of the Ruala. Some hundreds of them were still under tents there in the shadow

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

312 of the grey hills, and we bivouacked with them. All
[406] through the night they kept watering their herds at the deep well-holes, and we heard the incessant creaking of the small wooden rollers in the primitive wooden bearings, with their dripping ropes, some eighty feet long.

133 A few hours' ride beyond Mayku' we entered the wide dark tableland of Bsayta, the flattened remains of what is probably the oldest mountain range in the Arabian peninsula. A few inconsiderable summits, covered with a fine film of sand, still rise from its surface, which extends for more than sixty miles—a perfectly level waste without water, without pasture, on which it seems to have hailed black gravel. At one stroke the blithe world was changed; all round us was desolation. But gloomy and eerie as Bsayta appeared at first sight, a few days in it taught me to love this waste, with all its hopeless melancholy. The solitude and stillness as of an abandoned planet broded over it. Now and then an oryx-antelope or an ostrich fled at our approach. Very rarely did we pass a shrub that was knee-high or see a green leaf or a flower. No bird sang here; even snakes and lizards
[137] avoided this waste. Occasionally in summer, it depended
[262] on the rainfall, there grew a strange, rich crop in Bsayta —the *samh*, a low small-leaved plant, on whose twigs small berries ripen, containing reddish-brown seed granules. These the Bedouins roast and grind into a dark, bitter flour. Kneaded with sheep butter and dates, or boiled in water into a sort of porridge, it becomes edible.

726 After renewing our water supply at the Hausa well, we pushed on toward Bir Bair and into the northwestern Wadi Sirhan, the proper grazing grounds of the Beni

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

one or two layers deep. If you raked them away, you found underneath yellowish and reddish sand intermingled with flints. Under the glare of the sun, the ground glittered unbearably, so that one could not look at it long without causing the eyes to smart. There was a steady crunching and clattering as we rode over the stony field, which made very difficult going for our camels. The leathery hoof-pads slipped on the polished stones and they often lost their footing. This unfriendly desert did not please me at all. I must admit, however, that the air was pure and bracing.

When we reached Rueyshdat on the day agreed, Fuaz was already there, back from Damascus; and there also was gathered most of his tribe, for the region of Rueyshdat seemed to be the only one in Northern Arabia where enough rain-water could be found this spring.

Here the Ruala were watering their camels, probably for the last time before they reached the wells of Abu Rijmeyn, two hundred and sixty miles away. A forced march—a gamble with life and death as the stakes—confronted the whole of the Ruala tribe. They could not go back, neither into the Wadi Sirhan nor into the Jauf Basin. They must go forward, right through enemy territory, under the threat of skirmishes, perhaps real war, with hostile Bedouin tribes. But far more dangerous appeared to the Ruala the contest with Nature. Scanty pasture still clothed the stony uplands and hills; the stems of the tiny plants still held a sprinkling of sap, so that the camels could still find a little nourishment and moisture. Perhaps also God the Merciful would show indulgence to the Ruala and on their march into the

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

him; but where should he be but here, with his dead friend? 765

I was on the point of guiding Sadha away when I noticed a rider coming in my direction—a Bedouin on a white-stockinged sorrel mare, who had just detached himself from a moving group of *kethabs* (riding-litters) and pack camels and was coming along at a tearing gallop.

It was Tuëma.

A short distance from where I was waiting for her she pulled up. Her horse snorted impatiently.

"Peace!" she called to me, lifting her hand.

"Peace, Tuëma," I called back. The tears came into my eyes.

"Shushan!" she called. The dog on the grave got up and walked slowly and reluctantly toward her, then stopped and turned his head.

"Shushan," she called again, and as she rode away, the dog followed her.

The Ruala were on the march and the land was covered with their camels. 731 x 221 x

Within a few days Tudmur was engulfed in the maelstrom. Day after day, with never a pause, fresh swarms of camels came out of the arid waste to stop at the foot of the hills and drink their fill. The sulphurous but wholesome water here issues from the hills in a clear stream, which branches out into a hundred rivulets in the plain and the small gardens surrounding the ancient city. [312] •

In the midst of the marching Ruala I rode again with

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

the tiny pale-green leaflets of annuals, which the Rwala call "grasses," *'ešeb*, whereas the perennials are called by them "woody plants," *šağar*. If the *wasm aṭ-ṭrûwi*, the rain of the Pleiades, is likewise abundant, the grasses attain their full growth and the camels pasture on fresh *'ešeb* even before the winter, *aš-šta'*, sets in. 132 137

The most important rain of all is the *wasm aṭ-ṭrûwi*; it is the decisive factor for the future grazing. A copious rain of Gemini extending over wide areas assures the growth of both the grasses and the woody plants and banishes the dread of hunger. Sometimes at the end of the *ǧôzâwi* rain period comes a rain called *at-twejbe'* (of Aldebaran), which completes the fertility brought by the rains of Gemini, although not sufficient in itself to take their place altogether.

The *šitwi* rain, called also *an-nežžân*, will not assure a successful growth of the grasses if they have not already sprouted after the *wasm* rains. In the *smâk* and, especially, in the *ṣejf* seasons there are many very hot days, so that the grasses which came out from the ground after the *šitwi* rain grow yellow before reaching their full development. But the *šitwi* rain fills all the reservoirs with pure healthful water, which evaporates but slowly during the cold winter days and nights and in consequence remains pure for a long time. [312]

The rain of *as-smâk* is beneficial only when the soil has been thoroughly soaked by some autumnal rain, especially that of Gemini, for then both the grasses and woody plants are rapidly developed by *as-smâk* and the prosperity of the Bedouins in that particular season is well-nigh assured. Yet even the most abundant *smâk* rain is of but little account if it falls on ground already parched from lack of moisture from the preceding autumnal rains, for the hot sun of the following season, *aṣ-ṣejf*. will consume everything that the *smâk* has called to life.

An abundant *ṣejfi* rain leads to the destruction of the annuals, strengthens the perennials, and fills all the spring wells. The grasses refreshed by copious summer rain become luxuriant, quickly sending out new leaves and blossoms; but in a few days the scorching sun absorbs all their sap, withering them more prematurely than if *aṣ-ṣejfi* had not awakened them. The woody plants, on the other hand, having a longer period of vegetation, acquire from abundant summer rain so much moisture that they can attain their full development.

132 137 A luxuriant growth of perennials in the autumn is a sure sign that the particular district has been visited by good *ṣejfi* rains, whence the saying: "O that lovely little gazelle! it will eat its fill of the autumn pasture after the summer rain; *jâ 'ajn al-ḫšejf tar'-al-ḫelfi 'oḳb aṣ-ṣejfi.*" Abundant summer [312] rain also fills both the natural and artificial reservoirs, but such water soon swarms with frogs, *daṛâliṣ*, and all kinds of worms, which render it foul-smelling and undrinkable in a short time.

PRAYERS FOR RAIN

539 789 If the earth does not receive abundant autumnal rain, the danger of a failure of the pasture, *maḥal* (or *muḥṭi*), arises. In order to prevent it, the girls and wives of the Bedouins form a procession with the *umm al-ṛejṭ*, mother of the rain (Fig. 1). A woman's gown is stretched over two sticks forming a cross and is carried by a girl (virgin) at the head of the procession, which wanders from tent to tent singing:

1. *Jâ-mm al-ṛejṭ ṛejṭîna*
   belli bšejt râ'îna
2. *jâ-mm al-ṛejṭ ṛejṭîna*
   min al-maṭar eẓîna
3. *jâ-mm al-ṛejṭ ṛejṭîna*
   min midd allâh meddîna
4. *jâ-mm al-ṛejṭ ṛejṭîna*
   min al-wabel enṭîna.

O mother of the rain! rain upon us;
Wet the mantle of our herdsman.
O mother of the rain! rain upon us;
With pouring rain allay our thirst.
O mother of the rain! rain upon us;
From Allâh's measure measure out to us.
O mother of the rain! rain upon us;
A real flood let our share be.

[291] Verse 1. *Ṛejṭ* signifies a rain of at least four days' duration extending over a vast region. *Bšejt* is a cheap gray cloak made of wool or cotton waste. 2. The girls gradually increase their prayers for rain. At first they want the rain only to wet the herdsman's mantle; then they pray for a downpour, *maṭar*,

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

831x
539x

May Allâh bring thee back from the raid!
May Allâh rescue thee in the attack!

The maiden wishes her lover, who is taking part in a raid against the Sinǧâra, all success. *Mezwi* is a light woollen mantle of black color shot with red. *Lâ jâ ba'ad* means: "mayst thou not depart." The Sinǧâra is one of the four main tribes of the Šammar.

Jâ ḥabîbi jâ-l-ḥebbe
w-ḥelw ṭari an-nakâjef
fowḳ aš'alen muṭlaḥebbe
jeǧfel min ẓell as-sefâjef.

O darling! Oh, that kiss!
Sweet is the news of their return from the raid.
He is mounted on a broad-breasted dappled camel,
Which shies at the shadow of the gay ribbons.

Nakâjef are returning raiders. *Muṭlaḥebb* is a camel broad of breast and bony. *Sefâjef* are long multicolored ribbons, hanging from the back of the saddle.

Elfen hala beš-šaḳra
w-elfên hala brâ'iha
en čân 'aṭšâne šaḳra
bedmû' 'ajn aššîha.

Welcome a thousand times, O sorrel mare!
And two thousand times, thou who ridest her!
Should the sorrel be thirsty,
I will water her with the tears of my eyes.

Jâ-hal al-'aḳla	O you who tarry by the well,
jâ-lli želî'en madâh	Which is so far a journey,
lâ te'ezlûn nafsen	Drive no one away
ǧazat 'an hawâh.	Before he has satisfied his desire.

[312]

'Aḳla is a well in a valley or dry river bed, which must be cleaned after every heavy rain. *Želî'en madâh* (or *ba'iden madâh*) refers to a long road or journey leading to the well, *Ḳala'na madâh* (or *ab'adnâh*) would mean: "We moved it farther, extended the distance between it and ourselves." A man comes from afar for water to an *'aḳla*, and it is a sign of cruelty to drive away such a person, *nafs*. *Hawa'*

2;Musil S-4, 5 (no date)1928 MD4 Rwala MD4

831x
539x

Jâ lahad ḳum ʿaṭni al-maḥzam
nabṛi nuṛarreb ʿala-n-nuḳra
jâ ḥajji w-ḳalbi al-wâred
waredat ʿaṭšânen ʿala muḳra.

O Lahad! rise and hand me my bandoleer,
For we wish to go to the settlers of an-Nuḳra.
There, little brother of mine, my heart is speeding,
As speeds the thirsty to a rock well with rain water.

The lover in the desert longs for his sweetheart, already camping in an-Nuḳra west of the Ḥawrân.

A *maḥzam* is a broad leather belt with pockets for cartridges. *Nuṛarreb* is an expression used by the Bedouins when they wander from the inner desert into a settled country in no matter what direction. *Muḳra*, or *moḳr*, is a half natural, half artificial cylindrical well dug in a rock to a depth of five to ten meters, where rain water accumulates. Its opening is usually narrow, so that any large stone can close it. In a rock well of this kind the rain water will remain as long as a year and a half before evaporating. As there are no large watering places in the regions where such fountains are dug, the thirsty man hastens to them full of nervous fear, since he knows that he will die of thirst if the *moḳr* contains no water.

[312]

Jâ wanneti wannejtaha
baḳṣa'-ṣ-ṣumâjer ḥâjera
lejteni šenâšel ṭowḳaha
w-al'ab ʿala ẓumâjerah.

This is my lament; I weep for her,
I who in the depth of my soul am troubled.
Oh that I might be a chain on her necklace
So that I could play on her bosom!

The lover longs for his sweetheart, who camps far away from him.

Jâ râčebînen hafâhîf
jâ wâredînen ʿala ẓmejr
jâ mufarrežîn al-alâjef
ana-šhad mâ-ntom ʿala ḥejr.

tried to telegraph for everything the riders asked for, but could not get them anywhere. 28. *Ḥafâje* is the name giv to she-camels with bruised soles which bleed at every ste such camels cannot, therefore, be used on long marche *Erte'âdi* means shaking of the loins, a sure sign of fever a sickness. 29. Having been deceived by his friend Fejḥân, 'Ab allâh sought help from other chiefs in Neǧd and was in su haste about it as to rouse everybody's wonder. 30. He a dresses Fejḥân. "*Jâ šên*, O shameful!" O rascal! is used in bo a friendly and hostile sense. 31. Fejḥân would reproach hi with fearing to win the beauty for him. 33. *Radij al-ǧelâ* is a bald-headed man. 34. *Ḥaẓîẓ* is what remains of water a folded leather water bag. 35. He woos for Fejḥân a girl his own kin, as a kin usually forms a *ferîž*, smaller can of their own. 37. He can see her cooking behind the narro partition which protects the fireplace from the wind, *der* 38. *Al-ḥeǧa'* denotes the corner in the women's compartme where women in childbirth or with abnormal menstruati rest. 39. Fejḥân viewed his beloved's beauty with his own ey but other people judged it differently. In Neǧd almost eve settlement has its own valley without an outlet. These valle are mostly large basins where the rain water accumulat there soaking into the sandy ground and keeping fresh f a considerable time. None of these basins are connected, that the water cannot flow on the surface from one to a other. 41. He who is careless will perish, be he the most powe ful. A person on foot carrying a pouch with cool water w overcome a rider dying of thirst. 43. A Bedouin may not mar a *ṣâne'*'s daughter.

'Obejd Eben Rašid Lies in Wait in a Ravine to Fight the Âl 'Ali

1. *Hejh já-lli lak ma' an-nâs widdâd*
   má tarḥamûn al-ḥâl jâ 'azwati lejh
2. *má tarḥamûn alli ṛada dam'eh abdâd*
   ṭowl az-zemân w-ḥarrak ad-dam' ḥaddejh
3. *min šowfeti lel-ṛarw mazbûr al-anhâd*
   mutmašleḥen jâṭa' 'ala-ždâm riǧlejh
4. *aš-šowḳ má leh 'an mwâṭih raddâd*
   ejẓan w-lá sibten žiwijjen jewaǧǧejh

539[x] 3. O thou, whose donkeys have trampled down every fountain where they have drunk,
What is destroyed thou must repair with timber and stone.

The Rwejli warns the Ṣlubi not to change his vocation and urges him to return to his people.

[619] Verse 1. The Rwala call every Ṣlubi Abu-l-Ḥala, the father of the desert, i.e. the dweller in the barren desert. *Al-ḥala* is to the Bedouin any region where his camels cannot subsist in a particular year. But the Ṣlubi remains with his asses and a few goats even in such places. In the plural the Ṣlejb are not called Awlâd al-Ḥala, but Awlâd Ṛânem, owing to their belief that they all have the same progenitor, Ṛânem. The Ṣlubi has laid up sorrow in his heart because he will be disappointed. The word *kubb* is used of spilling dirty water or [224] casting aside a useless occupation. *Zanâniḥ* are oval pieces of antelope skin which the Ṣlejb tie over their knees and elbows when crawling after game. They usually cover themselves with the twigs of perennials, giving themselves the appearance of long bushes, and then crawl carefully on their elbows and knees to the herds of gazelles, of antelopes, and even of ostriches. [231] 2. The Ṣlejb keep many common dogs, which guard their flocks against the wolves and hyenas by day and night. 3. They never [312] camp near the large watering places, where they might meet with the Bedouins, whom they avoid as much as possible. However, they know every shallow well in channels filled with coarse sand. In the rainy season the water flows down into the rocky channels, forming after long rains a stream which fills the scorched channel for several days, until the surface water evaporates in the hot sun and only the remainder flows under the coarse sand, filling all the hollows and pits of the rocky bottom. These hollows are known to the Ṣlejb, who shovel away the sand and gravel, wall in the hollow so that it may not sink in, cover it with branches and turf, and then pile on sand, to keep out the sun and hide the water from strangers. When in need of water, they open these hollows, water their donkeys, fill their water bags, and carry them to their tents. The thirsty donkeys frequently trample down the water hole which they have just emptied, compelling the Ṣlubi to repair it before the coming of new rains, if his family and his flock are not to suffer from thirst.

233 some nights far out alone; *nazalow al-ǧaw w-je'azzebûn jâḥe-ḍûn ḥems aw semḥ.* A traveler who does not see the herds in a camp where he has stopped for the night is told when asking about them: "The camels sleep out in the loneliness guarded by our warriors, *al-bel 'azîb w-ǧenabha ra'ah.*"

233 312 The watering of camels is done either at the wells or at rain ponds. If there is nobody at the well, it is called *firže*; if surrounded by a throng, the saying is: "*Hal-želîb 'alejh 'ark*, at this well there is a crowd (or noise)." A man called *ṛarrâf* crawls into the well and fills the leather bucket, *delw*, which is let down to him. The full bucket is pulled up by another man, *mattâḥ*, who empties it into a leather trough, *ḥowṣ*, and lets the emptied bucket down the well again, *fajjaṣha bel-bîr.* The larger the bucket and the deeper the well, the more men pull the rope, *jesnûn* or *sannâjin.* Often also the rope is tied to the saddle of a camel which is then made to pull.

Fig. 36—A water hoist, *maḳâm.*

406 In case the Rwala want to draw water from a deep well for some time they put up a water hoist, *na'ûr* or *maḳâm* (Fig. 36), over it. This consists of two stout poles, *'amûdên*, made fast in the ground in such a way that they lean over the well. In holes bored through these poles an iron rod, *muḫṭar*, is then fitted, with a wooden roller, *maḥâle*, over which runs the rope, *rša'*, holding the *delw.* "Put up the hoist" is expressed by a Rwejli with the words: "*Erḳeṣ an-na'ûr*" or "*raff an-na'ûr* (or *maḳâm*)."

312 Watering from an *'aḳla* well causes the herdsmen much labor, as such wells are partially filled or even entirely caved in after each heavy rain and have to be cleaned or dug anew. Their depth varies from two to five meters; they are never walled around. The silt or earth dug out is usually just dumped about the mouth of the well, often forming a mound half a meter or a meter high. In this two or three passages are left

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

312 to admit the water carriers, who pour out the water outside of the mound either into the leather troughs or into a large bowl, or finally into pits dug in the earth and covered with leather. The mound also prevents the camels from coming too near and falling into the well.

312 When a leather trough, *ḥowẓ*, is lacking, a shallow pit called *ǧâbija* is dug and the water for the camels poured in.

233 The watering of the camels is carried out at the various rain pools and reservoirs in the same way as at the wells, and only at the large pools, *ḫabra'* (pl., *ḫabâri*), can whole herds go right into the water and drink. But, as the camels generally drop their excrements while drinking, the *ḫabâri* are soon defiled beyond measure. At their edges a layer of offal is formed; the water smells of urine and becomes dirty yellow and brackish, *ṭoba'* or *maṭrûḳ*.

233 When the camels have drunk their fill, the herdsman drives them away from the water, allowing them to kneel or graze for about half an hour, *jenadden*. Then he drives them back to the water again, urging them to drink more, *jeḥaṭṭen*. If they do drink again even a little, both the herdsman and the host are satisfied that the animals have drunk enough to last them until the next watering. If there is not enough water in the place, the herdsman drives the herd away after the first watering, complaining to the host: "Our camels did not get their second drink today, for there was not water enough; *abâ'erna al-jowm mâ ṣâḥ leha ḥaṭṭa al-ma' želîl*."

To make the camels drink the herdsman uses the words: "*Ṯerr ṭerr ṭerr!*" In urging them to the morning pasture: "*Di di di mẓaḥḥow di!*" In the evening: "*M'aššow he' he' duh!*" If he wants to calm his she-camel he calls: "*Ethi hî hî ethi!*" To halt the animal: "*Kḫa kḫa!*" To make her kneel: "*Ethi ḫ ḫ ḫ!*" To make the resting she-camel rise quickly and flee from the enemy her rider shouts: "*Jâ' jâ' jâ'!*" shaking his sleeve or mantle at her, *jenfoẓ 'alejha*.

Ditties Sung When Camels are Watered

539* While watering, the herdsmen sing the short *ḥedâwi* ditties.

233 *Jâ 'aḍâbi min 'aša* Alas, I have been kept from my supper
kaẓben ḍêl ar-raša' By holding the end of the bucket rope.
lâ ṛabûḳ w-lâ 'aša. Not a drop of milk nor bite of supper have I had.

539r 233

Jâ marḥaba jâ belna O hail, O ye camels of ours!
jâ mab'adat manzelna Oh, how far is our camping ground
w-elja baṛejna-ḥelna. Faith! if we wanted to cheat you we could

The owners of camels which are to be watered live in a distant camp and cannot watch their herdsmen, who could therefore water the animals only partly. By this they would save themselves much labor, but, of course, the insufficient watering would make the camels grow thin.

Jâ bîr low tšûfi O well! if thou couldst see
sûd al-'ajûn wukûfi The black-eyed ones bending over the
ẓemmar miṯl al-ḫsûfi. Slender, like young gazelles!

Girls very often help with the watering; when they come for water they must bend over the wide well, *'aḳla*, only two to five meters deep where the underground rain water accumulates, in order to fill their bucket or to hand it to the person standing in the well.

Dârana bel-ḳnêne Our camp at al-Ḳnêne
saḳâha-r-ra'ad Was filled, after thunder peals, with water
dâr majjâḥ al-ardân That is the camp for him who would draw water with sleeves
w-ẓâfi al-ža'ad. And desires a warm place to abide in.

[312]

Al-Ḳnêne is a watering place. The rocky bottom of the broad channel there is covered with gravel and sand to a depth of about a meter. After heavy rain the water remains on the rocky bottom for a long time, being protected by the gravel from evaporation. The Arabs dig little wells, *ḥesjân*, in the gravel, which are filled with water to the depth of half a meter so that it can, as the Bedouins say, be drawn even with sleeves. *Majjâḥ al-ardân*, drawing with sleeves, is a lazy fellow who does not like the fatigue of drawing water from a deep well and praises the shallow sources from which he can water his camels without any effort. *Ẓâfi al-ža'ad* signifies camps protected against the wind, therefore pleasantly warm.

Mâ jimess al-ṛarab mess He will not firmly grasp the rope with the bucket
ṛejr alli mâkûleh dess Who does not eat hidden food,
allâh min jiḥebb w-ḥess. Who, by Allâh, does not kiss and touch

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

312 483

Jimess means, properly, a steady and equal pull on the rope. It is held in the left hand, caught below with the right, and is thus pulled up hand over hand. *Ṛarab* is the same as *rša*, the rope to which the leather bucket, *delw*, is tied. As some of the wells are as much as a hundred meters deep, the drawing of water is very fatiguing, especially on account of the bulges in the rocky sides which impede the bucket in coming up. The right hand must not only hold the rope firmly, but must shake it most of the time so as to keep it in the center. *Alli mâkûleh dess* means "he who finds his food by feeling or searching for it." He eats more than the others, because his sweetheart has hidden something for him in a place he knows of, in order that he may eat it at night after returning from the pasture.

LOST CAMELS

233

Many camels get lost. Finding good grazing in some deep gully, they stay there, kneel down during the hottest part of the day, and, having rested, graze again. When there is a spot with good soft sand, the truant animal rolls about in it, grazes once more, and when the sun sinks in the west cannot find its herd, which, pasturing slowly, has in the meantime passed out of sight. Sometimes a she-camel may like only certain plants. She is rested, fat, and can satisfy her desires. Some days she will not touch anything except her favorite dainty, hunting for it on all sides, leaving the herd, and moving on. At noon, kneeling for a while to chew her cud, she catches sight of her plant at some distance, sets off for it, and, then, in the evening moans for the herd she can no longer find. The lost she-camels run around all night and kneel down before sunrise, but with the evaporating of the dew they get up and run in almost any direction. They seem entirely to lack the sense of smell or the natural instinct which might enable them to find their herd. Being accustomed to follow the leading she-camel, they are at their wit's ends when they do not see her, and they wander aimlessly even if only one kilometer from the camp. On the other hand, the herdsman cannot look for a lost animal for long. On returning to his tent towards evening he rides through the camp in all directions calling in his singing voice, *meššje'*, for the

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

539*

Al-bel eḥmû laha-l-bîr
samnat w-ṭâlat ḏerâha
wa' ḳorob ḥajjen tenaṣṣâh
wa' ba'ad ḥajjen warâha.

Go, seize the well for camels!
Their humps have become fat and have grown high.
Ah, how near the kin to which they hasten!
Ah, how far the kin they have left behind!

Whenever the Bedouins intend to encamp at a large watering place consisting of many wells, their youths ride ahead of the moving tribe on horseback or on camels and each seizes some of the known wells to make sure of water for his herds. Having seized a well, he unsaddles his animal, sits down by the saddle, and waits for the arrival of the tribe. At its approach he beckons to his own people to pitch the tent where he is sitting. If the spot is not suitable, the tent is put up farther away, but the youth watches the well till all the Bedouins are encamped and everybody knows to whom each of the wells belongs. As the water is not equally divided among all the wells, the owners of smaller herds to whom no well has been allotted ask their happier fellow tribesmen for leave to water from theirs. [484 312]

Ḏelûli jâ ša'êle O thou, my dark ashen-gray riding camel,
ḏelûl eben 'îd Camel from the Eben 'Îd breed,
žirbeti šowšelijje Know that my water pouch is but small
w-al-mrawa ba'îd. And the watering place distant.

The rider urges his camel to keep up her speed. *Žirbe šowšelijje* is a leather water pouch holding no more than six liters.

Al-heǧen jâ ḫaj jâ ramṭân
mâ jenlaḥež ǧezâhenne
ams aẓ-ẓaha bidjâr al-ḳowmân
w-al-jowm bidjâr ahalhenne.

For the riding camels, O Ramṭân, thou little brother of
Naught can be found that would reward them. [mine,
Yesterday when dew evaporated they were still in hostile
And today they are in the land of their owners. [land

Mâ jenlaḥež ǧezâhenne, no reward will be found for them. When a man does a kind act for another, the recipient acknow-

2;Musil S-4, 5 (no date)1928 MD4 Rwala MD4

2. Where there is room for camps both small and large,
And where all prepare the water hoists and the needed gear.
3. I saw a conquering maiden there, with her dress tucked up above her calves
And sleeves tied behind the neck, stretching taut a rope with the bucket.
4. By Allâh I swear! if the rope were twice or four times as long,
The pourer out would not be obeyed, even if he shouted:
"Come back with the rope!"
5. With my hand I felt her arm down to the elbow,
Drawing back my hand ninety times at least that day.
6. Mayst thou keep the secret like Ǧedû',
That noble man who never told when he saw some game of love.
7. He protects a scamp when every idler is afraid,
And he has a saber, the edge of which splits heads.
8. If I had fared yesterday as today, hunger would not have pained me,
For as I look at myself I see my fat is restored
9. By thee who didst allay my thirst when I kissed thy teeth.
O sweetheart, how sweet a permitted love kiss tastes!
10. By Allâh, I shall not suffer a violated or a violator to be in camp,
By Allâh, I shall not permit one tribe to come out against another.

The poet was Zejdân ar-Rwejli; the reciter, Mindîl al-Ḳaṭ'i. The poet is drawing water at Majḳû', the last large watering place at the south end of the Sirḥân depression, the vicinity of which is always full of both small, *farâžîn*, and large, *nǧû'*, camps. As some of the wells are as much as thirty meters deep, a hoist is set up in the stony ground by the mouth of the well. The free end of the rope is held by one or two persons who draw the water. A third person stationed close by the hoist takes care that the rope does not slide off the roller, *bakra*, and shakes it occasionally to submerge and fill the bucket; he tells the drawers to walk till the bucket comes in sight. Then he shouts to them to stop, catches hold of the bucket, empties it into the leather trough, *ḥowż*, and then bids them return and let the bucket down

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

The sleeves of the woman's dress, *ṯowb*, are very broad but comparatively short, leaving the arms bare up to the shoulders. *'Awd* is a stalk holding blossoms. If these are too numerous or heavy, the *'awd* bends with the breeze, *raǧûḥ*. *Mešâre'* is the term for places with abundant and good water, where, besides watering the herds, the women also get all the water needed in the camp. In our ditty it is from the watering places in the Ḥawrân territory, south and southeast of Damascus, that Muḥammad eben Smejr wished to drive the Rwala. This territory is called *ad-dire* by the Rwala.

Helli-ḏ-ḏwâjeb	Loosen the plaits of thy hair,
hellihen	Loosen them,
w-eṭla'î nhûdeč	And uncover thy breasts
kellihen.	Altogether.

Ḏwâjeb are a girl's hair plaits. She usually keeps them covered with her kerchief. *Hallat aḏ-ḏwâjeb* is said of a girl who has thrown the kerchief off her head and has unplaited and loosened her hair. This is done only by girls or young women accompanying the men into battle, *manâḫ*, or when an attack is made on a migrating clan.

Jâ ḥmûd ballâh ḥebbeni
lâ jâ ba'ad ḥebb al-banât
al-ḳarm marḫi râsaha
jowm as-sebâja mowžifât.

O Ḥmûd, by Allâh, I implore thee, kiss me!
O mayst thou yet kiss maidens!
A hero gives his mare's head freedom,
When all the plunderers have stopped.

The maiden wishes in the thick of the fray to inspire the youth Ḥmûd with a kiss and give him courage. A hero disdains, even when the danger is at its highest, to restrain his steed, but will let it gallop at will into the midst of the enemy although he sees that his comrades have halted and therefore will not come to his aid.

Ṛazw al-ḳarâri rawwaḥat
bên ar-rwejšed w-al-ǧeṣ'
jâ ṛazweten mâ ḥawwedat
ajtam biha mâjet raṣ'.

539 K 726 K order to reach the rolling country where he can prepare supper for himself and let his camel graze at will. *Nazarha*: he urged it to greater speed with the words *"Hejh! hejh!" Mu-'anna* is equivalent to *ṭâreš, ṭurki*, a rider, a traveler. 3. Mehda' al-Hebdâni, a Fed'ân poet. 4. The Fed'ân war cry is: *"Ana-ḫu ḳuṭne*, I am the brother, protector, of the Ḳuṭne!" as they call all their herds. *Eḫwât ḳuṭne* are the camels of the Fed'ân, who had attacked and captured many herds owned by the Rwala. 5. The news reached Prince Saṭṭâm, who was not in favor of making a raid in retaliation. This made the Rwala *neğnâğ*: shake their heads and criticize Saṭṭâm's love of peace. Public opinion proving too strong for him, Saṭṭâm had finally to declare a raid. 7. Ḥzejl ar-Ru'ûği and his brother Ḳâjem were Fed'ân heroes. 8. *Ḳešṭ* means the rattling of the falling rain and the rumbling of thunder. *Has-saḥâba leha ḳešṭ*: this cloud is bringing thunder and rain. 10. *Hebğe* is a roiling country where it is possible to hide but also to be ambushed. In such a terrain the Rwala herds could easily be approached by the Fed'ân. After Turki's death the victorious Rwala threw themselves on the tents and looted at will. *'Ejlâtakom* are the Fed'ân women and children. 11. Haddâğ is a famous well in Tejma, from which as many as eighty buckets of water are drawn at once. The Rwala sabers, in like manner, drew the blood of Turki's men. 12. *Al-ḳafr*: pastures which have not as yet been visited by anybody. The better the pasture the stronger becomes the sexual desire of both male and female camels in the second half of December and in January, and, as the retaliatory raid against Turki was made in February, the poet uses the words *ǧejjâğ*, rutting, for both camels and she-camels. 13. Al-Ḫôr is a depression of some length in the center of the desert of al-Ḥamâd, overgrown for the most part with *rûṯe*. When they eat this the camels rapidly fatten. *Naḥar* is the part of the she-camel's breast directly under the throat. To say of a she-camel that she lays al-Ḫôr before her breast means that she goes directly there.

● [312]

Two years after Turki's death the Fed'ân tribe made a fresh raid against the Rwala. Allâh led them to a camp of the Ša'lân kin, pitched, for lack of pasture, in a wholly isolated place at the beginning of the valley of as-Subîḥi in the district of ar-Rwêšdât. Far and wide there were no Arabs who could have come to their aid. The raiding troop of the

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Maḥîra: a small flat area flooded and thus fertilized by rain water 133 104

Marabb: low-lying ground where the rain water of a channel is absorbed

Maṣmad (pl., *maṣâmed*): an extensive but shallow crevice at the foot of a hillside, where the rain water remains. It is of greater dimensions than the *žalta*

Maṣna' (pl., *maṣâne'*): a rocky flat area artificially changed into a large reservoir

Maṭabb: a junction of two channels

Matne: flat-topped elevation rising gradually from the surrounding plain

Ma'w: hollow on two sides bounded by sand dunes and on two merging into rocky plain

Mefâze: barren tract between two camping grounds

Meğneb: a slope shutting in a valley through which a creek runs

Meḥîr (pl., *maḥâjer*): a basin where much water is absorbed; small hole in clay soil where the rain water accumulates

Mehmehijje: waterless desert

Mela': a plain covered with a thin layer of alluvium

Mellâḥa: salina

Meẓî' (pl., *meẓ'ân*): a shallow branch channel in a valley through which the rain water runs off into the main channel

Miz'aže: the highest conical hill near a camp, whence warning signals can be given to herdsmen and watchers on similar hills near other camps

Mšâš: a shallow well in a clay basin into which rain water slowly percolates through the soil

Muḳra or *moḳr* (pl., *mḳûr*): half natural, half artificial well, five to ten meters deep, dug in a rock, into which the rain water flows. The opening, which is usually narrow, can be covered with a stone of moderate size [312]

Munṭâr: a conical hill

Mutribe: a path through a lava field

Nab': spring water

Nâzije (pl., *nawâzi*): a vast sand plain

Nâẓra: height conspicuous from afar

Neba' (pl., *nebjân*): isolated dome-shaped hillock

Nedra: spur of a rock

Nedwijje: a small spring disappearing in gravel